2: Maguire G-5 (ca. 1926) 1927-28
F'LA Dorobo F'LA

Some *Mōkeno* Folk-Tales, Folk-Lore and Superstitions

"*Epito kimala kitū*" [1]

Thus answered a *Mōkeni* Dorobo whom I rallied on his silence and attitude of strained attention during a halt by the wayside when on safari in the remoter areas of the Tanganyika Mau Reserve.

The bush and what can be wrested from it—wood for his bow and arrows, honey for his wife and children and for barter, the bark of the *Ol-mukutan* [2] tree, fibre for plaiting into his hair, and last (but most important of all) the skins and the meat of game animals—these things bound the horizon of the Dorobo. It is therefore not to be wondered at that such folk-lore tales as exist among the Dorobo at the present time are chiefly concerned with animals and animal life. Similarly, the paramount interest in life of the Masai is apparent from a study of the extant folk-tales of that tribe, which deal, to a great extent, with cattle and other domestic stock. The tales one hears told to-day are, in all probability, but a few of the more easily-remembered of a host of stories now forgotten for all time.

The following examples have been selected from a large number of stories told by the *Mōkeno* themselves and admitted by the Masai to be Dorobo in origin.

The Dikdik and the Elephant.—The dikdik, when out walking in the bush one day, chanced to fall over a piece of elephant-dung in his path. This made him very angry and he said: "Here am I inconvenienced by the dung of the elephant! I am so small that I cannot hope to inconvenience him in like manner, but I will arrange for all the members of my tribe to come and make use of one place, and thus in time the heap may grow big enough to trip a passing elephant." This is the reason why piles of dikdik-dung, showing that many of these animals have used the same place, are often seen in the middle of a bush path. (A story very like this is told by certain Coastal tribes.)

The Tortoise, the Hare and the Hyæna.—These three made an agreement to rob a rich snake. The latter had cattle and

[1] "I am listening to something in the bush." Cf. the Masai *Ee-dim, bush.*

[2] *Albizzia anthelmintica*, according to the authority quoted in Stebbing. It is used as a remedy for worms and to produce a large appetite. It is highly prized by the Masai and is scarce in the Kisūbu Location.

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• 539 donkeys. The tortoise was selected, after much discussion, as the one to kill the snake, because the snake did not fear him (for his homes were outside his body) and would be likely to be off his guard in consequence. Neither did the tortoise (whose homes were outside his body) fear the snake. While the tortoise and the snake were fighting, the hyæna made off with the cattle and the hare took the donkeys. The hyæna, being greedy, ate all the cattle and then stuck their tails upright in a muddy place. He then ran to the hare, crying: "See! all my cattle have fallen into this swamp and only their tails can now be seen! Woe is me!" The hare, however, refused to allow himself to be deceived by the hyæna or to part with any of his donkeys, and went off to live with them. He [illegible] them, and they have become the striped donkeys[1] one sees on the plains. The tortoise at length succeeded in killing the snake after a long battle, and looked round only to discover that he had been cheated and deserted by his companions. To this day he has been unable to catch them, as he is such a slow walker, but he has not given up the pursuit and still goes through the bush, calling to them always: "Kwe! Kwe!" (the distinctive and bell-like note of the tortoise that natives say is so often heard).

The Sun and the Moon.[2]—The sun and the moon quarrelled. The reason for this was because the moon wanted to appear in the daytime. The sun refused to agree, and they fought. The moon was wounded and was also badly wounded, a big piece being knocked out of it. This is why it is not round like the sun and why it goes low down in the sky nearly always and is only seen at night. It wishes to avoid the sun, of which it is afraid. When the sun disappears from view at night, it awaits a favourable opportunity and then, when it is cloudy, rushes across the sky to the east again (so fast that no man can see it). It then rests until it is time to begin work on the following morning.

The Dikdik and the Eland.—Of those whose meat is tender, the eland is the largest animal and the dikdik is the smallest.

[1] Zebra.

[2] No use for the moon is here given. See Hollis: *Nandi Language and Folklore*, pp. 173, 174. Orde-Browne: *Vanishing Tribes of Kenya*, pp. 111, 112.

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This makes the latter feel jealous. He hates the eland on account of his superiority in size and strength, and to show that he is every bit as good as the eland, he has grown a long tuft of hair on his forehead, just the same as an eland bull. The eland has a habit of rubbing his forehead in his urine.[1] This causes the tuft on his forehead to grow strong and thick. The dik-dik follows this custom also, partly to increase the growth of his frontal tuft and partly in order to prove that anything an eland can do, he can do as well.

The Wart-hog and the Lion.[2]—(About four miles south-east of Kibaya there is a curious cave in a bank beside the river bed. The floods of years have washed away the earth from beneath a flat, granite-like rock outcrop which forms the bank in one place, and the cavity thus made (4 yrs. by 3 yrs. by 3 yrs. or three-and-a-half feet from floor to ceiling) has often been used in the past as an *Ol-pul*[3] by the Masai. While taking shelter in this cave one day during a downpour of rain, a Dorobo told me the following tale.)

"A wart-hog once came here to eat. Finding the place warm and comfortable, he lay down and was speedily fast asleep. He awoke to find that a lion had entered the cave and was advancing on him with the intent to kill him, for wart-hogs and lions are deadly enemies. The wart-hog brought all his wits to bear on the matter of making his escape, for he greatly feared the lion, who was very big and strong. Suddenly an idea came to his mind, and standing on his hind-legs, he pretended to support the roof of the cave with his tusks, calling out sometimes in a frightened voice: 'Lion, lion, come and help me to hold up the roof, as it is falling and we shall both be killed!' The lion, deceived, hastened to the spot and

[1] This fact has, I understand, been authenticated. I have never seen eland performing the act, but on examination of the frontal tuft of a mature bull eland will lend one to believe in the assertion. Cf. *The Journal of a Disappointed Man* (W. H. P. Dutton&Co.), p. 191: "*The common Eland is known to accelerate on the left of him on the crown of the head, and it does this habitually, when lying down, by bending its head around and down—apparently because of the aerials, perhaps of sexual importance during mating time, as it is a habit of the male alone.*"

[2] Cf. *Hoey, Stable-Masai Language and Folklore*, pp. 238-238.

[3] Slaughter-house. The place in the woods where the Masai warriors go to eat meat.

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D 539 supported the roof with his fore-paws, for he had no tusks. Whereupon the wart-hog said: "You are stronger than me. Hold up the roof with all your might while I run out for some timber to prop it up." The lion, flattered, agreed, and the wart-hog ran out and quickly made his escape."

(History does not relate how long the lion remained holding up the roof before he realised that he had been duped by the cunning wart-hog. This story is very popular and is always received with roars of laughter.)[1]

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The Dorobo plays the part of buffoon or low comedian in many Masai folk-tales.[2] The Dorobo themselves are well aware of this and regard it as a huge joke. A tale told by a Masai in which a Dorobo figures is an absurd light generally elicits hearty applause from the Dorobo present. I select the following example.

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The Dorobo and the Cow.—The Dorobo is an impatient man. Once he was given a cow, and some days afterwards this cow was crossed by a bull. The Dorobo waited a month. Then he waited another month. He tried to milk the cow, but no milk would come. He thereupon said: "What sort of a cow is this? It will not give birth; it has no milk; it is altogether unsatisfactory." He then went away to sleep, saying: "Perhaps it will have given birth by the time it is morning." In the morning, all was as it had been before and the efforts of the Dorobo to milk the cow met with no more success. The Dorobo, who was determined at least to obtain milk, thereupon seized his knife and split up the cow's udder (for all Dorobo are impatient men), but no milk came, and his knife penetrating too deeply, the intestines of the cow fell out and it died. The Dorobo was very surprised and said: "This is a bad kind of cow and I do not understand it." He then proceeded to eat the meat until it was all finished.

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I was surprised to discover so little resemblance between *Mósiro* folk-lore and folk-tales and those of the Nandi as given in Sir Claud Hollis's book. There is more affinity between the *Mósiro* and the Masai in this respect. This may perhaps be explained by the comparatively long period the *Mósiro* must

[1] [Some Bantu tribes tell it of the Hare.—A. W.]
[2] For further examples of this see Hollis.

The Sanye and Aringalo have been in subjection to the Gale, and speak dialects (370)
of Gale; the Bori hunt for the Sanuk. They call themselves Watta or Waiwa
(the Gale call the Sanye, Wanye, pl. Waiwa), which is also the name of a hunting
people in Abyssinia who speak Gale but have also a language of their own.[1] They
must themselves be the original inhabitants of Abyssinia. The Abyssinian Watta,
the Sanye, Bori, Aringalo, Midgan of Somali, together with the Dorze S.W. of
Lake Stephanie, and the Wagaro of Kilimanjaro, are claimed by R. Shantil[2] to
be connected with the Dwellers. And it is not impossible to identify the people
called Gaiwi in the "Inscription of Una" (VIth dynasty, King Pepi I) with
these modern Watta, of which the stem is possibly wa-, and the g a plural suffix.
If we may accept this identification, the traditional antiquity of the hunting tribes
is confirmed.

The old men give the following account of their past history :— 193

Ka-ki-manye ali-tuk kwanne-sha shikinye-tukul, kiwi
We-dwell here mountain-there at-the-stream, there-from

Shuli kwanne-i kwanne-i ah kyikwayuk kwanne-ta [194]
the-Sanuk side-the open-country-the and the-Gale-Galla-Masai side-the-from

shpiwi. Shikinye kiwi Khyakyaqwane shinye kwanne-sha tukul
he-plain. Gale-the there-from the-Galla-s there-of (or) mountain-there at

sha kwal ga Sukuf kwayuk-ga kwayu. Sha-ki-wane kiki'-sha.
there-from of Galla they-are-not language. Not-we-know thing-that.

("We have always lived in this country; the Shuli were on one side, in the
open country, the Gale-Galla Masai on the other side in the plain. Of old, the
"Sukuf" lived in the plain of Galla below. We do not know anything else.")

At the present day the Khwalla-Khyakyakwah Dwellers do not seem to be very 101
numerous or very flourishing. A number have left the depths of the forest and
live on the edge (accepted up around). They assign as their reason for leaving the [4.]
forest, the hardships consequent upon an epidemic of disease (variola, ?), which must [4.4]
probably recall pox; the oldest of the Khyakyak age say this happened when they
were children, i.e. somewhere about 1880, when the Masai suffered heavily from
this disease. When we visited Dwellers here in the forest, we were told that there
were very few here in that part of the forest. I suspect the Dwellers like to make
it seem that few live in the forest.

[1] R. Cavalli, "The Folk-literature of the Gala of Southern Abyssinia" (Harvard African
Studies, III) p. 300; Shantip, "I and twenty stages west of mountain call also Shuqin."

[2] Bull. Soc. Geogr. Ital., Roma, s. 3, vol. 11, p. 170.

[3] Gale was one of the Shuli subdivisions, or "countries" which was not all also the Shuli
Province Expedition of 1900. It included the Dwellers country, and also the plain on the East
of the Shuli mountains from Mukenzi to Kibre, whose people were the Shuli with whom he
fight.

[123] [124] that continual disobedience is punished by expulsion from the tribe. They described their ethics in the following terms :—

Ko'nech kpâkh ol kwâch ake ngwach ak ake
We-take-counsel the-matters that we-may-go children good and children

[125] nech, ol kwâne pâk tukul, kpanâk ekâk'
bad this they-may-understand (-they) the-people ak. Ki'ne-ndiene the-men

ake tukul, kwâne, ol kwe enet ake,
other way, we-expel (-him) that he-may-go the-country other.

["We take counsel that we may find what is good, and know what is bad, that all men may obey. If any refuse, he is driven out of our country."]

IV.—Religious Beliefs, Magic, and Medicine.

Religion.

[111] The religious beliefs of the Dorobo are even vaguer than those of the Kwafi.
[116] They believe in a god Asista (K.), who is the sun and moonshine, and who has a
[113] sister Aruwa* (K.), the moon.† No offerings are made to either, but the men pray
[114] to both before going on a hunt. The prayers seem to have one form :—

Asista* kpâp'-ech emâk,
God, Ill-he-will the-food,

[115] or,

Aruwa,* kpâp'-ech emâk,
Moon, Ill-he-will the-food,

[116] They believe also in ghosts and spirits (mindet, pl. mik, K.) which are good and
[117] bad. Prayers are addressed to the good ones (with the subjunct) to obtain food and
[118] health, e.g. :—

Ole, kpâp'-ech emâk,
Thou-spirit, Ill-he-will the-food,

[119] Ole, kpâp'-ech ngwet,
Thou-spirit, Ill-he-will the-health,

[120] Libations of honey and water (ngwenâk)‡ and of honey-wine (kipkelach, K.) are
offered to the good ones, in order to obtain food and health. These libations are
made from gourds (kwesta), and while they are poured out, the formula,

[121] kpâp'-ech emâk ol kilpâpo ngwet,
Ill-he-will the-food that we-be-filled-with health,

is pronounced.

[111] * I have not come across this particular relationship before in the Nile-Hamite group; though other tribes of this group hold that the sun and moon are related, or are husband and wife (the latter Masai and Nandi). (See Nandi, The Sun, for the views of the Suk, Kipsigis, Turkana, etc.)

† The Nandi also ask.

3:Huntingford E-5 (1921-1928)1929 F16 Dorobo F16

Note.—In the foregoing vocabulary the letter (K.) does not necessarily mean that the equivalent Kenili word has exactly the same meaning or the same form as the Dorobo word. In several cases the Kenili words have quite different meanings, though referring to the same sort of thing as the Dorobo word, e.g. "moonshine," the Dorobo for "night," means in Kenili, "darkness when there is no moon." And where, e.g., "goat" is marked (K.) it does not necessarily follow that the Kenili is "goat" (in this case the Kenili is "gat"). The object of the indication is to show what words are to be considered Kenili, what words are to be considered dialect, and what words Masai.

Examples of Dorobo. (Free Dorobo in Italics.)

Kenili Child of brown bushpig(sic)
They are walking down looking at the Dorobo that they may know the hole
shape pith up annulus.
which are of the people of the forest.

Kenili sunshine moonshine heavens-the.
Sun and heaven are the same (as) the heaven (as) moonshine-there.

Hill Kimnel in large flocks.
There is the bridge which between the stars.

Kenili Kimnel dig (gift).
Wage that we may have with the dogs.

Kenili shoot-rabbit A month's rainbow-bird hyrax of brown
And he says the rainbow I went thought that the women that she may shoot
cripple.
the rain.

Kenili small Kimnel hunt in many's pit rail
Wage hunt we have the bushpig which hillside when the
chimpanzee.
the forest.

VII.—Law or Dorobo and Plains.

Dorobo.	Kenili.	Dorobo and Kenili Names.
chebenchet	[illegible]	
chepkolyot		
chemkolyot	chemkolyot	
chemet	chemet	*Same as.*
kolil-ap-Kenili		
kipsomek	somogonet	
kipsot-kolil	kipkolilion	

[illegible] In Mr. Hobley's vocabulary of Kenia Dorobo (Man, 1903, 37), the phrase "[illegible] sweet," lit. "we go to Kenia," is given for "Kenili."

4:Huntingford E-5 (1938-1939) 1951 FL6 Dorobo FL6

normally go elsewhere for the night, leaving the hut to the men. In the matter of hospitality, relationship by blood, marriage, or clan is a deciding factor in the length of time for which a man may expect to be put up by his host. Thus, no matter what the age-set situation may be, a man who is neither a relative nor a clansman cannot claim more than two nights' hospitality on account of necessity, and will not be given honey-wine; while a relative or clansman may be fed for a week or even longer, and the host will give him honey-wine if he has any.

3. Behaviour

A brief summary of the modes of behaviour towards important relatives was given by a Dorobo in the following words: *Makiewpe papa ne kwoiyo a kupiro lakwat; makiewpe kokwey papa; makimwoci korkut ak siyo nolok ee ormis, anwa ya, agwi nolok ap kwonisiat; kiorwenichiki tukul.* ("A man does not use bad language to his father, though his father may beat him as a child, nor does he use bad language to his father's brother; he does not speak of dirty things, nor of sexual matters, to his mother and his mother's sister, for it is bad to do so; but we all play together, i. e. we are on terms of friendliness and 'clean fun'.") Generally speaking, seniority is a matter of age, except with respect to the father's brother and men of senior age-sets.

It is unlikely that any Dorobo ever sees his father's father's father, and the father's father is seen only by small children. The father's father is regarded much as one's own father. But the father's mother helps in the care of the children, and so becomes an object not only of familiarity but of affection as well to the children. To all of the father's generation a man should show respect and obedience. He must not insult them, nor use unsuitable language in their presence. Corporal punishment may be inflicted on a rude or disobedient child with the hand or with a stick, by father, mother, and father's brother. Verbal correction is also a common method of dealing with naughty children, and though a man would not as a rule say to a naughty child who had made him angry anything so drastic as *Amin ololai* (may you die of dysentery), in case the spirit-world took him at his word, he might go so far as *Iaw piat* (eat dirt), an expression which if used by a child to a senior would certainly earn a beating.

Most Dorobo are fond of their parents, and treat them in old age with much kindness and consideration. Wherever I found aged parents living with their sons it was the same; and the more helpless the parent, the greater the trouble taken to make them comfortable. The old father of Pilo, to whom I have already referred, was such a one. Most double, hardly able to move without help, he spent his time lying outside in the sun when it was warm, and indoors beside the fire when it was cold. He had to be helped in and out, and fed and looked after like a child; but it was all done cheerfully by Coimion and his wife, in whose hut the old man lived, and if they could not attend to him, Pilo and his wife did.

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539 533 An overheard text is: "If I were a bird that is sitting beside the river and a zebra came to drink, I would, in the little bird's place, kiss (or bite) it, because I love it very much. But I am big and therefore can not."

512 Around ten o'clock at the latest the merriment reaches its end, and the camp is finally wrapped in silence.

525 The statement of the Wandorobo, according to which it is still supposed to have never happened that human beings have been killed by predatory animals within the camp seems remarkable. They [189] therefore do not fear them at all and believe themselves safe from them because of their magic medicines, some of which, according to popular belief, keep the wild animals far away, while others have the effect of the cap of invisibility.

III.

601 Kinship designations and terms of address.

The kinship designations are the following:
Father: aba or baba.
Mother: ējo or ea.
My wife: mai totuan.
My brother: bidjog uan.
My sister: bidjot uan.
Half brother: weku baba.
Half sister: wetu baba.
Brother of the father: bidjog e baba.
Sister of the father: bidjot baba.
Brother of the mother: bidjog ea.
Sister of the mother: bidjot ea.
Son of the father's brother: weku bidjog baba.
Son of the father's sister: weku bidjot baba.
Daughter of the father's brother: wetu bidjog baba.
Daughter of the father's sister: wetu bidjot baba.
Son of the mother's brother: weku apoggech.
Son of the mother's sister: weku bidjot ea.

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695 besides the ordeals, the bier test also prevails as a means of convicting the one accused. In contrast to the Masai, here the innocent one accused receives no compensation.

562 694 695 Women may appear as witnesses before the court, but they are not entitled to make a complaint; rather, their husbands make the complaint for them.

672 934 Here, too, the mentally ill occupy an exceptional position in legal matters, /264/ in that they remain unpunished for offenses that are atoned for by fines. They are not chained, but are allowed to go about freely, and, as long as they are harmless, they are given shelter and food. This is denied to the mentally ill who are dangerous, because of which they quickly perish.

XVI.

000 The story of the discovery of arrow poison. -- Other stories and fables.

538 The stories of the Wandorobo describe for the most part their own hunting experiences, especially, of course, those of a peculiar nature and with large, dangerous game. It is probably to be taken for granted that in this "hunter's yarns" also run through them.

The Discovery of Arrow Poison

539 224 278 411 A poor widow, whom no one wanted to take in and feed, roamed steppe and bush daily, in order to appease her hunger miserably with roots, berries, and tree bark. One day she chewed on a small piece of bark that was distinguished by a very bad taste. Soon afterwards vomiting set in so violently that she was sick for a few days. She thought: "I should probably have died if I had eaten any more of it; since I can not hunt game, perhaps I can kill it with this." When she was well again, she went with her pot to the place in the steppe where in a rocky basin there was water to which the wild animals came to drink. Here, for several days in succession, she boiled the wood of the poison bush and kept pouring the liquid into the little pool. Finally one morning she found ten dead buffalo lying in its

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539 224 278 411 vicinity. She ran to the camp in order to fetch men so that they would carry the meat home. When they saw the dead buffalo, they could not understand how it had been possible to kill so many at once. Then the woman told them how she had done it, and now they praised her as the best and cleverest of women and everyone wanted to marry her. After the woman had showed them how to prepare the poison, they made it themselves and smeared their hunting arrows with it.

Some Stories and Fables

539 An ol doroboni shot a giraffe, and since it was evening and he was far from camp, he stayed with the animal during the night. He wanted to stay awake because of the predatory animals that were to be expected, but weariness overcame him. In his dream he saw a lion creeping up. He woke up with a cry of fear. Still half asleep, he took his own leg for the lion and hit it with his knife with all his strength. His campmates, who had set out to look for him, found him with a large wound the next day in the steppe and carried him home.

/265/ An ol doroboni found in the steppe an antelope that he took to be dead. He laid bow and quiver beside the animal and started to skin it. After he had already made two cuts on the belly side, the animal leaped up and ran away with the knife in its body.

A father went hunting every day with his boy. For a long time they were lucky and brought booty home every day. But then there came a time when they did not succeed in killing even a single animal. One day, when they had again stalked in vain, they camped far from their hut in the open steppe. In order to warm themselves, they made a fire. Hunger tormented both of them terribly. Then there came to the old man the idea of killing his son and appeasing his hunger with the corpse. He said to the boy: "Go and fetch fire-wood so that the fire will be bigger." The boy did as he was told.

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• 539 When he returned with a load of wood, he called out: "Father, come quickly, some game animals have appeared." The old man came running, saw two large antelopes, and killed them. Then he started to cry and said: "My dear child, sit down and eat." He himself, however, ate nothing. When the boy had eaten his fill, dawn had come, and the father sent him to the camp to call the people and they, too, would come to eat. When they came, the old man asked: "Is this one here, is that one here?" and so on until he had mentioned the names of all his campmates. When he was convinced that all were present and were eating, he said: "Hear me, I am evil, I am not a human being, but a monster. Before I shot these antelopes, I intended to kill and eat my son. I am too evil to live with you any longer and deserve death." With these words he slit open his belly, tore out his intestines, and cut them up.

A man had killed an antelope; another man stole the game from him. The injured one now plotted revenge. One day he took a child of the thief with him into the steppe and told it that it was to creep into the earth hole of a wild pig. After it had done this, he called its father and said to him: "There in those holes is a wild pig, it will come out soon, shoot it." Then he knocked on the ground as a signal that the child was to come out of the hole. When it dashed out, its own father, who took it for a wild pig, shot it with his poisoned arrow.

An ol doroboni shot a buffalo and sold a piece of its skin to a Masai warrior, who wanted to make a shield out of it and remained in debt for the payment. One day the two met in the bush. The warrior had just come from plundering livestock and was leading a large head of cattle. He requested the ol doroboni to watch it a moment while he wanted to go to a nearby brook in order /266/ to drink water. When the warrior had gone off, the ol doroboni struck dry wood together and shouted as though he were being threatened. The ol murani thought that the owner of the head of cattle had come with his friends in order to take it back again and therefore stayed

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• 539 away. The ol doroboni intended this to happen. He then killed the animal at once, caught its blood in a leather bag, and carried the meat home. The next day the ol morani though that the ol doroboni had deceived him and went to his camp. He asked the wife: "When did your husband last bring meat home?" She replied: "Last month." To his further question, "Where is your husband?" she said: "He is lying in the hut and is very sick." The warrior did not believe this and wanted to see the man himself. The old ol doroboni quickly put some cattle blood in his mouth and then came creeping out slowly and groaning. Then he started to cough and spat out the blood. The warrior thought that the sick man was about to die and quickly ran away. That is how the ol doroboni managed to have himself repaid generously for his piece of buffalo skin.

Two Wandorobo, an industrious one and a lazy one, went hunting. The former killed an antelope, some of which the two ate immediately. Then the industrious one grew thirsty and told the other one to fetch water. But he refused and said that he would watch over the meat while the other one went to drink. After he had gone, the lazy one set to work to tie up the meat and carried it off. On the way he met the other one. The latter said: "Why did you take my meat away?" The former replied: "This is my meat, yours is still lying at the spot where you left it." Then the industrious one set out in the direction of the spot, but turned around after a few steps and, making a detour, ran quickly to the camp. There he said to the wife of the lazy one: "Go to the hut of my wife, I am expecting your husband in your hut, we have something to talk over." The wife went, and the industrious one waited for the lazy one in the latter's hut. When he arrived, he called out: "Wife, here is meat, take it." The industrious one said: "Hm!" and took the meat. "I'm going now," said the lazy one, "and fetch the skin of the game." With that he departed, and then the other one at once carried the meat to his hut, where it was immediately roasted and already eaten when the other one returned. He had no longer found the skin: a hyena had dragged it off or devoured it.

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• 539 Two Wandorobo killed a buffalo and decided to eat it all immediately, in order not to have to give any of it to an old man following them. They ate such quantities that even their ears became quite fat and the ear lobes so swollen that they burst the ol gissoi ornaments. Then they saw /267/ the old man coming from afar and wanted to consume the rest of the meat quickly. But then both of their stomachs burst, and, when the old man appeared, he found them already dead.

An ol doroboni set out to hunt and shot a large antelope. Immediately thereafter he noticed how, high above him, vultures were circling around the slain animal. He was afraid that other Wandorobo, alerted by the birds, would come hurrying up to eat with him. So he shot at the birds and, since they were soaring high above, stretched his bow with all his might. The arrow flew so high that he lost sight of it. Then he bent down to drink the fresh blood of the antelope. The next moment the arrow came back and struck him in the neck so that he died. The men approaching found animal and hunter lying dead side by side; they dragged the latter to one side and consumed the game.

An ol dorobooni shot an antelope cow, and, since he did not want to give anyone any of the meat, he ate it immediately on the spot. Then, in order to quench his thirst, he lay down at the only small pool of water that was to be found far and wide, and drank it to the last drop. When he now wanted to stand up in order to go home, he was unable to move. A lion came and devoured him. That was the punishment for his greed, which granted nothing to the others.

An ol dorobooni had two sons whom he loved very much and for whom he provided as best he could. Every day he brought home meat from hunting and gave them large pieces of it, so that they would become big and strong. When they had grown up, the two went hunting together and agreed that they intended to eat the slain

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• 539 game immediately and not take any of it back to camp for their parents. They stalked the whole day without being able to kill one animal, and in the evening they returned home tired and hungry and were given food by their father. The next day they set out again with the same agreement, and, when they saw no game, one of them climbed a tree in order to look around. Then there suddenly came a giraffe that wanted to drink some of the raindrops hanging on the leaves of that tree. The one sitting in the tree quickly clung to its neck and at the same time cut it in two with his knife. The collapsing animal partially buried him under it, so that he lay there unconscious. Then his brother came and sprinkled him with water, but in vain. Then he cut a piece of fat out of the giraffe and held it under his nose. When the sick man smelled the fat, he woke up; his greed for it had awakened him. The other one now gave expression to his joy over the fact that the sick one could not yet eat, and that he /268/ would be able to consume the huge animal alone and undisturbed, by such excessive laughter that he, too, fell unconscious. Then his brother brought him back to consciousness, just as he had for him before, by the smell of a piece of fat. But he, too, remained so weak that he could not think of eating. Soon the men of their camp came, carried home the sick ones, who were unable to eat anything for several more days, and consumed the meat of the giraffe.

An ol dorobosi shot a big antelope, sat down to it immediately, and ate as much as he was able to gulp down. He hid the rest of the meat for later. Through so much food he had become thirsty and therefore went to look for water. During this he met another man, who led him to the only pool in the whole vicinity. When the latter now asked the former for a piece of meat as a reward, he gave him only a small, poor piece. Then he again returned to the place where he had hidden the meat, in order to eat some more. But with the first bite he choked; he had to cough so hard that something ripped in his stuffed belly. With difficulty he dragged himself home, where he lay still for a long time. This illness was God's punishment for

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• 539 his stinginess. He was very stingy even toward his own children. One day he shot a wild pig. Again he sat down immediately and ate more than half the animal at once and hid the other meat in a tree. He lay down under it to sleep, when the branch on which he had hung the meat broke and crushed his spine.

A lion was friendly with a hyena. The lion killed a game animal every day and left only the bones of it for the hyena. So one day the latter said to the lion: "Do not eat the hearts of the game animals, for otherwise you will fall ill, you have already eaten so many of them in your life." From then on the lion no longer ate the heart, but when it had finished its meal, the hyena came and ate the heart or took it to its young. Now, once when the hyena's children were playing with those of the lion, the latter saw that the former had a piece of heart and mentioned it later to their father. The old lion told them to cry and tell the hyena that it had died. The latter soon came along, sobbing, and wailed over and over: "Who will now hunt game and leave me the heart of the game?" The lion heard this. It saw that the hyena had deceived it, it pounced on it and killed it.

An old blind ol dorobonj whose wife had died lived alone with a small son. The other people of the camp had traveled on, /289/ and the two had been unable to follow them. They nourished themselves mostly on roots and berries, but the child was still too small to be able to search out enough food for both of them. So the old man often had to go hunting, whereby his son led him and directed the bow for him. After the father had shot, the little one always thought he had not hit anything, because the game would run away. But the old man heard it whenever the arrow struck and then sent the child ahead to look for the slain animal.